

Solitude.

To spend my time in solitude,
Happy and blessed and free;
A pleasant time to meditate—
Just where I love to be.

Friends need not try to frighten me,
While here alone I dwell;
If I in Jesus put my trust,
I know all will be well.

While in the ship of life I sail,
O'er the pilgrim's sea;
My heavenly Father is at the helm,
To guard and comfort me.

I care not for the devotees
That loll in fashion's shrine,
And send no fashions o'er the sea,
To please their simple minds.

O how much better would it be
If in their youthful days,
To labor in the Master's cause.
And shun the devil's ways.

Then while I have a pleasant home,
I feel so glad and free;
And pleasant children often come
To cheer and visit me.

The evening shades are coming on,
Our daily work is done;
And we have lived another day
To see the setting sun.

I lay my worthy pen aside,
And bid you all good night;
And lay me down to rest and sleep,
Until the morning light.

And if like Mary I should rise,
Before the morning dawn,
To follow her to win the prize,
And after glory run.

And when my days on earth are past,
And all my work is done;
I hope to gain the crown at last,
And safely rest at home.

SUSAN SIDLE.

East Coventry, Pa., Sept. 20, 1887.

Hypocrisy.

BY ISAAC MICHAEL.

Even so, ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Math. 23 : 28.

Hypocrisy is dissimulation, a false pretention, a feigning. Thus we see what a hypocrite is, which is an easy matter, but who the hypocrite is we sometimes fail to see. But a careful and observing Christian, will, in the course of time, notice a great many hypocrites whom we cannot fail to recognize as such. We have hypocrites in all churches, and such has been the case ever since the Christian Era began, and will always continue no doubt. For my part I know of no way to effectually annihilate it unless it would be by the effectual, fervent prayer, and work of the combined Christian world through the power of Jesus Christ our Lord and Savior.

It exhibits itself in so many different ways, that in some cases it is very hard to detect, even the hypocrite himself does not know his real standing. Some are ignorant, and some are knowing hypocrites; the ignorant hypocrite does not try to learn the truth. The knowing hypocrite denies knowing the truth and endeavors to make himself and others believe that he was ignorant of the truth. Now the world as a general thing has more respect for an ignorant hypocrite than for a knowing one.

We have a class of church members who attend church Sabbath after Sabbath, and you never hear these members speak of religious encouragement to any one. But let the subject of business or financial matters come up and then you hear from them; they can argue to the point at length if necessary, but never, or scarcely ever approach the subject of religion.

"Wherefore let him that thinketh he standeth, take heed lest he fall." 1st Cor. 10 : 12. O! for stronger interest in the Christian religion! O! for the quickening power of our Savior to change the minds and hearts of these people lest they fall. Well, says one, I am as good as you are. Very well. Perhaps you are better. But perhaps you are not as good as some one else. "If any man among you seems to be religious, but deceiveth his own heart, this man's religion is vain." Jas. 1 : 26. So now let us be careful that we deceive not ourselves, "For if any be a hearer of the Word, and

not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was." Jas. 1 : 23, 24.

We forget too easily what manner of man we are. This is one reason why one may think, I am as good as you. Now, let us look into the glass of our character a few moments, and study our spiritual features closely, so that we may not forget so easily what manner of man we are. I think the majority of us will come to the conclusion that almost any face will appear better than our disfigured countenance, (spiritual), and I believe that in this way we may overcome a great deal of hypocrisy in the churches of God.

How many professed Christian homes do we go into, where there never was an audible prayer uttered. O Christian friend, is it not high time that we awaken to our duty, and set an example before our children? Me thinks I hear the children say, my parents never taught me how to pray, and yet they have professed Christian parents. O what hypocrisy in such Christians. Why, brethren, your children have reason to think you are hypocrites, have they not? Brethren, and sisters too, let your lights so shine before the world, that sinners may see your good works. O if we could only so live that sinners would be constrained to say, O I would to God I was as good as such a one, rather than say, I am as good as you. May God bless you all.

Rossville, Indiana.

A Cheerful Christian.

Every person who has experienced the love of God in his heart, should in his daily life be continually proving to his associates, and to the world in general, that He is good. That the deep abiding soul-happiness which springs from a knowledge of the truth as it is in Christ Jesus, is so great, and so intense, that the flitting, wavering happiness so-called, of the world, is not worthy to be compared with it.

In order to do this, there can be no better directions given, than those found in Rom. xii, 1 : 21. The entire chapter is full of that good advice to Christians which Paul so constantly gives to the churches. First, we must "present our bodies, a living sacrifice, holy, acceptable unto God, which is our reasonable service." Every true Christian has done this. Then we must not be conformed to the world, but be transformed by the renewing of our minds, that we may prove what is that good, and acceptable, and perfect will of God. Our minds must be renewed by the cleansing power of the Word, daily applied to them, so that we "may prove," showing that it is possible to prove the goodness and perfection of the Lord.

Unless we can show to those unsaved that there is real joy and pleasure in the service of the Master, what inducement can we hold out to them to come and go with us? None whatever. If we say we know we are saved by the mercy of God, through his beloved Son, and feel his presence in our hearts, and yet bear about with us continually a discontented face, a harsh fault-finding voice, a temper totally uncontrolled, and an ungoverned back-biting tongue, we are not proving the goodness of God, nor are we doing our duty either to God or man.

One does not need to be a preacher to spread the gospel and advance the cause of Christ. Every word, every act, tells to the world, which is ever on the alert to pick flaws, whether or not we are fully trusting, and really serving God. It's the business of the world to find fault. They think it their duty, because it eases their troubled consciences. If one unsaved can convince himself that he is as good as you are, and that he is enjoying life as much as you are, though you say you are saved and he does not, whether or not he is right, if he thinks he is right, he will not feel the need of a Savior.

We must abhor that which is evil, cleave to all things good, be kindly affectioned with brotherly love, be fervent in spirit, serve the Lord, rejoice in hope,—ah, that is the secret of cheerful religion. We have with us a constantly recurring hope, the anchor of the soul, both sure and steadfast, which entereth into that within the veil. Christ and his

blessed spirit abiding in our hearts is our hope of glory, and if we are born again, of water and of the spirit, we are heirs of God, and joint heirs with Jesus Christ, and our very lives, daily, should be a never ending testimony of the goodness and mercy of our Heavenly Father; and of our appreciation and gratitude, and joy, in believing his promises. If we have the spirit of Christ in our hearts, we will have a prayerful spirit and will "continue instant in prayer," having with us always the remembrance of this promise, "Whatsoever ye shall ask in my name, believing, that will I do."

Christians, let us be always mindful that we teach no less by example, than our ministers through the pulpit. And let us through faith and hope, and prayer, prove that God is good, and that He is an ever present helper, a refuge in every time of trouble, a blessed Father, and a faithful friend. Let us be, not only hearers, but doers of the word, and always, cheerful Christians.

MINNIE FRANTZ.

Ocoya, Ill.

Not A Failure.

A sermon preached at the dedication of the Brethren church at West Alexandria, O., Feb. 26th, by Edward Mason.

Text.—"And I, if I be lifted up from the earth, will draw all men unto me." John 12 : 32.

What a strange expression for one who walked through life with the terrible shadow of a cross before him! We do not think for a moment, however, that this lifting up had any direct reference to his crucifixion. It has a more spiritual meaning. It is not the lifting up of the body, but the lifting up of the life that is here referred to.

We learn from this that the life of Jesus was not to be a failure. During his life the great battle between right and wrong had been commenced. There were a few episodes in his life that made it look as if the life of Christ was going to fulfill the great end of his mission, and the nations would be drawn after him. We might instance the great multitudes that followed him through Galilee to see the miracles he performed. Also when he fed the thousands and they were anxious to make him a king. Then again, when the people went forth to give him a royal welcome into Jerusalem, when they threw branches of the trees and their garments in the way and shouted, "Blessed is he who cometh in the name of the Lord."

But on the day of his crucifixion it looked as if our text was going to turn out a falsehood. For the lifting up turned out to be quite different to that meant in our text. He was lifted up as a thief rather than the Son of God. Instead of drawing the nations to him, the few friends his persecution left him had now fled, and were beholding his death agonies from a distance.

I said a terrible and violent battle was raging between the powers of darkness and the powers of light. There were times when it very much looked as if the powers of darkness would be victorious. But some time before this he had said that "the gates of Hell should not prevail" against the church. And when he said "If I be lifted up I will draw all men unto me." This was but a prophecy of the ultimate glorious victory of the church.

When the mob hooted and yelled for the blood of Christ, as they dogged him to Calvary, there was every appearance of a victory for the devil. When the life-blood was ebbing out, and in his last agony he cried, *lama sabachthani*, when after a few moments he bowed his head in death. I can imagine that the powers of hell would clap their hands in ghoulish glee over the apparent victory. Then when loving hands tenderly took him from the cross, prepared for the tomb the remains of him in whom their hopes had so certainly settled. And then when he was left in the darkness of that new rock-hewn burial cave by his weeping followers, how the demons rejoiced and shouted, "Aha, now we have him in our power." And they danced in ecstasy around that tomb, and the powers of the lost world sat upon the corpse of the Son of God, using all their power to prevent his resurrection. Who can tell the terrible battle that took place in that grave. But on that beautiful resurrection morn he arose in his might and toppled over the demons of eternal night, and stepped forth again